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THE CHRISTIAN LIFE SUPPORTED AND  
ANIMATED BY FAITH IN THE DIVINE  
PROMISES.

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A  
S E R M O N

Preached in

St. THOMAS's, SOUTHWARK,

JANUARY I, MDCCLXXXI.

For the BENEFIT of the

CHARITY-SCHOOL

I N

GRAVEL-LANE, SOUTHWARK.

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## HEBREWS, XIII. 14.

FOR HERE HAVE WE NO CONTINUING CITY, BUT  
WE SEEK ONE TO COME.

**I**N every annual revolution of our days, various events solicit our attention as instructive memorials of the frailty, uncertainty, and contracted duration of human life. We are admonished—that the possession of it is precarious—that it is liable to a dejecting variety of interruptions, vicissitudes and disappointments, through the interchanging successions of prosperity and affliction—and that from many unforeseen incidents of diseases and disasters, the awful period of it's dissolution is sometimes very suddenly introduced.

But amidst these fluctuating scenes of discipline, the sincere Christian is furnished with animating sources of consolation—from the persuasion that his times are in the hand of GOD<sup>a</sup>—from the view of the important blessings which his munificent goodness, now so generously bestows—but, especially, from the glorious promises of unmingled and everlasting happiness so fully ascertained by the resurrection of Christ from the dead<sup>b</sup>.

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<sup>a</sup> Psalm xxxi. 15.

<sup>b</sup> 1 Peter i. 3, 4. 7.

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By the unremitting energy of divine protection we, my brethren, survive the conclusion of another year: and, thus a new portion of time, as an additional talent for useful service to GOD and men commenceth on this day; and to every serious enquiry in what manner this valuable donation may be improved to the best advantage, the genuine dictates of a good conscience will soon give a satisfactory answer.

Upon a proper recollection and review, it will be evident, that many persons who began the last year together with us, some perhaps with more self-flattering presages of continued life and health from the apprehended vigor and strength of their constitutions; yet, how fallacious the dependence! before the close of the year, they finished the course of probationary life, and were removed by death into the invisible and eternal world. And as similar events may justly be expected by some of us here assembled, what subject can be more proper for our meditation, than the declaration, That "HERE we have NOT a continuing city, but we seek one to come".

From the testimony of sacred scripture as well as from our own observation and experience, we may derive full conviction of the vanity and insufficiency of all earthly objects to render us truly and durably happy. How ardently then should we contemplate and desire those sources of felicity which are celestial and eternal! Since, by the  
gospel

Ἡ οὐ γὰρ ἔχομεν ὡς μείνουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητούμεν  
The full emphasis of the sentiment conveyed by the expression seems to be—That the city of Jerusalem was at that time so near its predicted desolation, that christians could not justly regard it as capable of furnishing them with a settled mansion; but with ardent expectation did seek and strive to obtain a future and eternal inheritance.



gospel of CHRIST, we have the prospect and promise of the sublimest blessings, surely their unrivalled excellency and unlimited duration justly demand and deserve our decisive preference, and unwearied pursuit. With minds intensely fixed on objects of such delightful expectation let our affections be detached from every interfering scene of delusive enjoyment, that by a patient continuance in well doing, we may seek for glory, honour, and immortality, and obtain eternal life<sup>d</sup>.

Such habitual dispositions and animated pursuits as these, were the genuine characteristics of those primitive Christians in Judea, to whom the description in our text had a primary and direct reference. With distinguishing patience and fortitude they endured the distressing severities, by which unbelievers or apostates had endeavoured to pervert them from the truth, and draw off their attention from the enlivening prospects of the gospel. To prevent the fatal effects of deserting the glorious cause of christianity, they are earnestly intreated to persist in their attachment to CHRIST, and his religion, and thus maintain a proper consistency and dignity of character;—to look unto JESUS, the author, the finisher, and rewarder of the faith, who for the joy that was set before him, endured the cross, despising the shame, and is now so highly exalted at the right hand of the throne of GOD<sup>e</sup>.

From their being certified of the perfect ability of CHRIST to support them during the severest trials of their faith, and abundantly reward their fidelity and perseverance, they were justified in the

<sup>d</sup> Rom. xi. 7—10.

<sup>e</sup> Heb. xii. 2.

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the determined resolution to relinquish every prospect of advantage from the legal dispensation, and to rely with undiverted hope, upon the peculiar promises of the gospel of CHRIST; that new and better covenant so firmly established upon better promises; he having obtained eternal redemption<sup>f</sup>. Thus animated by the most encouraging hopes, they are exhorted to go forth to him without the camp—without the gates of the city of Jerusalem, where he himself had met with the most disgraceful insults from malicious enemies. Such resolution would give undoubted proof that they were not ashamed of bearing reproach like their divine Master, and upon his account<sup>g</sup>. The real motives and reasons of their acting in this manner may be thus stated and assigned—"For HERE we have NOT a city that will continue, but we seek a city, which, when we gain the possession of it, will yield a settled mansion for us for ever."

The truth of the case was—they had not any foundation for the hope of enjoying perfect happiness HERE, in any earthly city, or place whatsoever; they had very different apprehensions of things: and were engaged in the pursuit of superior objects, fully persuaded of the certainty of divine promises. The express predictions of CHRIST assured them<sup>h</sup>, that Jerusalem, the place formerly appointed for the sacrifices prescribed by the law, was devoted to destruction, and would soon become utterly unfit for a fixed residence for sacrificial offerings, or a safe habitation. By the sure word of prophecy they were instructed to withdraw their desires and hopes from

<sup>f</sup> Heb. viii. 6. ix. 12.      <sup>g</sup> Heb. xiii. 10—13.

<sup>h</sup> Luke xix. 43, 44. xxi. 24.

from temporary and perishing objects, and to aspire after blessings divine and eternal, relying with exulting expectations, on the firm basis of immutable veracity, and omnipotent goodness. They had already experienced the all-supporting energy of divine promises under various afflictions; and so reviving were the consolations of the religion of CHRIST assured to those who should be called to suffer, according to the will of GOD, for righteousness sake, that even in the view of such discouraging incidents, they were encouraged to rejoice in being partakers of CHRIST's sufferings; because when his glory shall be revealed, they shall be glad with exceeding joy<sup>1</sup>.

In this extensive exhibition of the subject thus introduced and explained, let us take an impartial view,

FIRST, of the fluctating condition, of Christians during the present state of precarious existence and temporary possession.

SECONDLY, Let us inculcate those duties which the gospel of CHRIST hath enjoined for alleviating the afflictions of the present life, and obtaining the blessings of everlasting felicity.

By a serious recollection of the different branches of discourse, we may be enabled to make such practical reflexions as will be subservient to our best interests, as well as adapted to the present occasion.

Upon the plan of instruction now delineated our attention is directed to real matters of fact, relating to the primitive Christians and the sentiments they had of their condition, during this life; which ascertain the resolutions and measures they determined

<sup>1</sup> 1 Pet. iv. 13. 19.

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determined to adhere to, in the prospect of complete happiness hereafter. Let us then take a serious and impartial view.

FIRST, of the fluctuating condition of Christians during the present state of precarious existence and temporary possession. In the residence assigned them, they have an unsettled and transitory mansion; their situations, persons, connexions, properties and pursuits are subject to a variety of changes.

These assertions do not only correspond with the circumstances of Christians in general, and most eminently with their's who suffer persecution for their steady adherence to true religion; but are also really descriptive of the general state of all persons in their different situations and successions. Their condition is subject to various revolutions and changes. Their elevations and dejections, their sensations of pleasure and pain, their hopes and fears frequently change, and their bodily constitutions are frail and mortal.

It may be requisite for our attaining just apprehensions of these truths, to introduce some illustrations of them, with respect to the case of nations and kingdoms, and the revolutions and changes to which they have been subject:—from a view of the contingencies affecting human life as to particular persons and families in the successive scenes of prosperity and affliction—and finally from contemplating the appearances and changes which diversify human life in several seasons and periods, during the progressive, declining and concluding stages of it, from the first signals of vital existence and activity, to the last struggles of expiring nature.

I. From



I. From a survey of the case of nations and kingdoms, in different countries and ages, the truth of these observations may be fully confirmed and properly illustrated, from the authentic reports of history. The accounts of the rise and fall, the progressive advancement, the gradual or sudden declension, and the total dissolution of several kingdoms and empires, recorded in the scriptures, furnish affecting evidences. Some of these have been much celebrated for the extensive territory, and vast property of their rulers—the magnificence and splendor of their palaces, the great abundance of their riches, the numerous standing armies which they employed for supporting their usurpations upon the unalienable rights of their wretched subjects, and as the fatal instruments of executing the most execrable schemes of tyrannical oppression. Such were the terrific complexions and characters of the despotic possessors of the Assyrian, Egyptian, Chaldean, Persian and other monarchies, which, for a season, were supreme and independent.—Such also were many of those tyrants who presided in the subordinate dominions of Edom, Moab, Syria, Israel and Judah. Illustrations may be given of like events in other nations in different parts of the world, which cannot in this discourse be particularly described. But to what mortifying revolutions and disgraceful wretchedness were many of those haughty tyrants justly subjected! They assumed the seat of arbitrary domination, and pursued unobstructed the dictates of lawless ambition, and rapacious avarice; while many thousands of their oppressed vassals groaned under the detested pressure of the basest servitude. At length the measure of the iniquity of those usurpers



was full; when the mutability of their exalted power was apparent; their aspiring pretensions were subverted by resistless invaders of their dominions; tempted by some inviting incidents, to dispossess them of the property which they had acquired by violence, and abused by a series of cruel oppressions—Thus the arrogance of boastful tyrants was humbled and suppressed; and they were reduced to the most abject state of contempt and indigence.—In consequence of these revolutions, the dominions of those princes who were discarded, exiled or destroyed, were alienated and transferred from one set of proprietors to another. So that those districts which had been distinguished by the numerous capital cities and principal towns, where the inhabitants enjoyed the most convenient and delightful habitations, were rendered altogether unfit to be mansions of settled and safe abode.

II. There are also useful admonitions from the variable condition of those families, which have passed under some remarkable trials; by the successive scenes of prosperity and affliction. Some we observe pass from one condition to another by sudden and unexpected changes—others by a more slow and gradual course. We behold them for a while groveling and embarrassed in lower ranks and classes; afterwards they ascend to seats of higher distinction and eminence. But how uncertain their elevation! how transient their grandeur!—either themselves, or some of their immediate descendants, by unforeseen disasters or losses, return to their pristine obscurity. While others, who by the advantages resulting from native possession seemed to open a prospect of more durable property, either by the violence or intrigues of enemies, by the insidious counsels of pretended

pretended friends; or by their own irregular conduct, have met with the most grievous disappointments; and have fallen from affluence to the distresses of poverty and misery—too late discerning, and lamenting with unavailing regret and remorse, the disastrous issue of their own thoughtless indolence, or precipitate resolutions—or their unhappy connexions, and the pernicious advice of their deceptious favourites and flatterers.

Connected with these are some other sources of fluctuation and reduction, which point out the great importance of perpetual vigilance and caution. Pride, obstinacy and idleness; are the apparent causes of wretchedness to some: Luxury, riot, extravagance, and gaming, are the baneful engines of degradation and destruction to others. Thus, with compassion or disgust we see introduced various situations and characters in public communities, in lesser societies, in private families, and the individuals of which they consist.

III. In pursuing our inquiries into the changes that occur, we are led to remark some of them which diversify the state of human life in it's different ages, seasons, and periods, during the progressive, declining and concluding stages of it, from the first signals of vital existence and activity, to the last struggles of expiring nature.

In infancy and childhood, how tender and feeble the animal frame! how liable to suffer and sink under the pressure of various diseases and casualties! How considerable a part of these enter into life, who are brought to the conclusion of it before they attain to a rational sense of their dependence, and obligations to the supreme Author and Preserver of life! How many of them exist only for some few days, and are full of trouble.

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The frail and helpless mortal cometh forth as a flower, and is cut down; he fleeth also as a shadow and continueth not<sup>a</sup>. What affecting instances are daily given of such short duration and transitory life! By the assaults of sickness, painful obstructions and fatal disasters, in growing life, what premature removals from the delighted affections and fond caresses of their parents and friends, pierce their hearts with acutest sensations of grief and anguish! What a multiplicity and variety of disappointments as to continued health and life during the seasons of sprightly vigorous youth, and the apparently firm constitutions of man in his best estate! What sudden extinctions of life in the imagined possession of unimpaired health and active power! How pertinent and awakening the admonition of the wise man! Boast not thyself of to-morrow; for thou knowest not what a day may bring forth<sup>b</sup>. Thou knowest not in what situation or condition, thou shalt be on the morrow. That season MAY never come unto thee. Amidst the millions of persons existing, in this world, this moment, to many hundreds, if not to many thousands that season WILL NEVER COME.

From the foregoing observations, how evident that the condition of all persons, even of the best Christians while in their passage through the journey of life, is subject to a gloomy variety of changes and trials.

But these observations are more especially exemplified in the case of many disciples of CHRIST, as well as those who are referred to in various passages of this epistle. We have explicit accounts of some of the persecutions which they endured through the malice of their enemies. They were often

<sup>a</sup> Job xiv. 1, 2. Jam. iv. 13, 14.

<sup>b</sup> Prov. xxvii. 1.

often deprived not only of the conveniencies and comforts, but also of the common necessities of life—afflicted with the acute sensations of pain from hunger, thirst and want of apparel—driven from their families and friends, from city to city, not knowing where to gain a safe retreat from the insults of rage and violence.—obliged to suffer the loss and spoiling of their goods—and even condemned to bonds, imprisonment and death<sup>i</sup>. In such shocking scenes of cruel torture were fulfilled the predictions of their divine master, to his apostles, that the time cometh, when their furious persecutors would think that by killing them, they did GOD service<sup>k</sup>.

From a careful review of what hath been observed, relating to the short uncertain duration of the present life, and the various afflictions and trials by which it is so often distressed, several important principles of instruction and admonition are suggested to us.

How deeply impressed upon our hearts should be our sentiments of gratitude and affection to GOD, our almighty preserver and benefactor. By his constant protection we escape those calamities which prove fatal to others; our lives are preserved, the supports of life continued, and the preceding year crowned with loving kindness and tender mercies. The vigilant inspection and kind interpositions of divine providence should excite unfeigned thanksgivings and praises to the father of our spirits, and the GOD of our lives, whose visitation preserveth our spirits, and whose everdiffusive and unexhausted bounty supplieth all our wants. He gives us our talents; his wisdom assigns our situation, and appoints our trials; continuing

<sup>i</sup> Heb. x. 32—37. <sup>2</sup> Cor. iv. 8—12. ix. 23—27. <sup>k</sup> John xvi. 2.



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tinuing, enlarging or contracting the time of our existence, and the sphere of our action and influence<sup>1</sup>.

Hence we may discern, with what unmuttering patience and calm resignation it becomes us to acquiesce in the divine appointment of all our afflictions. If the whole duration of life be confined within a contracted season, our afflictions cannot be of long continuance; and the more humble and patient we are while we are exercised with sorrow, the brighter will be our prospects of having suitable consolation communicated to us, while those sorrows last, and the removal of them in due season ascertained. We may with perfect satisfaction depend upon the reviving assurances—that the sufferings of the present time are unworthy to be compared with the glory which shall be revealed<sup>1</sup>—that all things work together for good to them that love G O D, and that the light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory<sup>m</sup>—with what elevated hope may sincere Christians anticipate the season when the trial of their faith shall be found unto praise, and honour, and glory, at the appearing of JESUS CHRIST<sup>n</sup>.

We are further instructed by a conviction of the uncertain continuance of human life, and the afflictions which often distress it, to exert the greatest diligence in improving it. A talent so important hath been committed to our trust, that by having a constant regard to the glory of G O D, in a faithful discharge of religious duties—in benevo-

lent

<sup>1</sup> Psalm ciii. 3, 4.    <sup>1</sup> Rom, viii. 18. 28.    <sup>m</sup> 2 Cor. iv. 17.    <sup>n</sup> 1 Pet. i. 7.



lent offices to our fellow creatures, and cultivating all the dispositions and habits of personal and social virtue, we may be accepted in the day of final retribution, as wise and good stewards of the manifold grace of GOD. How awakening the admonition and charge of the royal preacher, and how anxious should we all be to feel the constant influence of it? Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. With what fidelity and zeal should we adopt the resolution, and follow the example of our divine master? I must work the works of him that sent me while it is day, the night cometh when no man can work? And is not the work to which our principal and undiverted attention should be directed, recommended under the idea of SEEKING to obtain the unalienable possession of a heavenly mansion, in the kingdom and presence of GOD? Such are the sentiments and resolutions which all sincere Christians profess when they declare, "HERE we have NOT a continuing city, but we SEEK one to come." We therefore proceed,

SECONDLY, to inculcate those duties which the gospel of Christ hath enjoined for alleviating the afflictions of the present life, and obtaining the blessings of everlasting felicity. That we may be fully apprized of the absolute necessity of our acting in this manner, let us,

I. Consider the peculiar excellency of the celestial blessings, which, in pursuance of divine promises, and depending on divine assistance, we are encouraged

• 1 Pet. iv. 10. <sup>p</sup> Eccles. ix. 10. John ix. 4.

couraged to seek, and should incessantly endeavour to obtain.

II. Let us resolve to pursue those measures, which we believe will be subservient and effectual to the felicitating possession of those blessings.

I. We are briefly to delineate some of the peculiar excellencies of the celestial inheritance which Christians are encouraged to expect, directed to seek, and should incessantly labor to obtain; which, in the general, are the perfect reverse of those qualities which degrade the present state of precarious existence and temporary possession.

The knowledge of it is solely derived from divine revelation; that sacred repository of exceeding great and precious promises of the riches of divine grace, and the inexhaustible treasures of eternal glory! That we may be enabled to form some just apprehensions of the objects of elevated expectation and desire, we are to give the closest attention to the declarations and promises of GOD, in his word. But in order to obviate and prevent all wrong conceptions, we should remember, that though the magnificent descriptions of metaphorical language, and figurative expression, will not admit of a literal and rigid construction, we should receive them as conveying the most certain assurance, that the treasures and glories of the heavenly state, are of inestimable worth, and permanent excellency, and fitted, by divine appointment, to impart the most exalted, refined, and exquisite satisfactions.

The promises of GOD, which ascertain the perpetual felicity of the righteous, give an immovable stability to our faith and hope, arising from the convictive evidence, that it is the promise of that GOD of unalterable truth and faithfulness, who cannot deceive; and therefore will never withhold the

the possession of what he hath promised from those to whom the promises have been made. These promises are exhibited in magnificent descriptions and animated metaphors, in a revelation by messengers from heaven, authenticated by the united attestation of miracles and prophecies—of uncontrolled miracles, really performed by divine interposition and energy, to give a proper sanction to the mission of CHRIST; and prophecies in different and successive periods of time, which were literally and fully accomplished in him.

Let us take a survey of some of those descriptions which are designed to establish our hopes in these promises of divine favor. In those descriptions are included all the various sources of dignity and honour, delight and glory, which are connected with the idea of a city, a kingdom, a throne and a crown—<sup>1</sup> The kingdom of heaven, and of GOD; the throne of CHRIST, and a crown of life, righteousness and glory which it is the province of CHRIST to bestow—together with all the peculiar immunities and privileges belonging to the inhabitants of mount Sion, the city of the living GOD, the heavenly Jerusalem, wherein reside an innumerable company, or myriads of angels, with whom are intimately connected and associated in indissoluble bonds of affection, and the intercourses of social harmony and friendship, the general assembly and church of the first born which are written in heaven, and the spirits of just men made perfect, having obtained the propitious sentence of approbation from GOD the judge of all,

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<sup>1</sup> Mat. xiii. 43. xxv. 34. 46, 2 Thes. i. 5. 2 Tim. iv. 8. Heb. ix. 15. xii. 22—24. James. ii. 5. 2 Pet. i. 11. Rev. ii. 10. iii. 21.

and the reviving plaudit of Jesus the mediator of the new covenant.

Possessed of those encouraging assurances of divine benevolence, the faithful servants of GOD are enabled to extend their views of acceptance to the judgment seat of CHRIST, and anticipate the blessings then to be revealed and conferred on all who are sanctified by faith in CHRIST. For in the day of strict impartial scrutiny and final retribution, by irrevocable decision, they will be adjudged to the possession of joy unspeakable in an inheritance worthy of the unbounded essential benignity of the GOD of all grace, and the Father of infinite majesty and mercy. Those amazing profusions of everlasting, spontaneous, unmerited and unsolicited goodness, are ascertained by the blood of the everlasting covenant, and will be immediately conferred by the mediatorial intervention and ministry of Jesus the savior and judge. How exalted and inconceivable the blessings to be enjoyed in the kingdom and presence of GOD and the LAMB! An inheritance, of which incorruptibility, perpetual purity, and ever-radiant glory, are the distinguishing and essential constituent qualities. By virtue of such promises, as these, the destined proprietors and possessors of the heavenly mansions, will be invested with every qualification essentially pre-requisite to the fruition of that most munificent gift of GOD, which is eternal life, through JESUS CHRIST our LORD.

In attempting to form distinct and adequate ideas of these sublime signals of perfect felicity, we find our best capacities so greatly depressed by various infirmities, as to be totally insufficient. For  
eye



eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love him. But their undoubted certainty, their unrivalled perfection and endless duration, GOD hath revealed in his gospel by his Spirit.\* From the dictates of all perfect wisdom, and the oracles of eternal truth, we derive the highest encouragements to SEEK them.

How infinitely desirable the pleasures of a life of perfect happiness and glory, absolutely exempted from every circumstance and sensation that is dejecting, disagreeable or languid—connected with every object, perception and advantage, necessary to render it a perpetual spring of refined and exquisite satisfaction and transport. All the sources of it's external splendor and internal delight, are permanent, exhilarating, and everlasting. Such are the signals of divine love, towards them who truly fear, who sincerely love, and highly honour, and faithfully serve and obey the everblessed GOD; who keep the commandments, and imitate the example of JESUS, the author of eternal salvation. And unutterably blessed must they be, who by the promises of a divine covenant, have right to the tree of life, and with triumphant joy will enter in through the gates into the city, which hath foundations, whose builder and maker is GOD.†

Such inestimable signals and sources of blessedness, naturally excite anxious enquiry, what dispositions and qualifications will constitute the meetness for being partakers of the inheritance of the saints in light.

It is of the highest importance to the acquisition of the object of our wishes, to be fully satisfied  
what

\* 1 Cor. ii. 9, 10. † Rev. xxii. 14. Heb. xi. 10.



what measures have been explicitly prescribed by him, from whose unmerited benignity, the promise of this inheritance is solely derived; and by the unalterable decision of whose truth and rectitude, it will be finally conferred.

The prospect of possession originates from the divine promises; and the sanctions of divine authority, confirmed by the stipulations of the everlasting covenant, have ascertained the real meetness for the fruition of eternal felicity. The possession therefore is absolutely restricted and appropriated to them who are sanctified by faith in CHRIST.<sup>u</sup>

By an unbiaſſed attention to the precepts of the divine oracles, we may clearly discern the eſſential characters of thoſe who will have an entrance miniſtered to them into the everlaſting kingdom of our Lord and Savior JESUS CHRIST: and what are the real incapacities which will certainly diſqualify for admiſſion. How deciſive the order for the perpetual excluſion of the unrighteous, irreligious, profane, debauched, and profligate of the different claſſes and diſtincti- ons; in which the unclean of every ſpecies of deteſtable impurity are proſcribed as the objects of divine rejection and abhorrence. In this judgment of incapacitating diſability, are regiſtered, in characters of indelible infamy, idolaters, blaſphemers, perjured perſons, murderers, lyars, extortioners, unclean, covetous, drunkards, and revilers; of all ſuch degenerate and polluted impenitents it is expreſſly declared, in reiterated ſentences of condemnation, that they ſhall never inherit the kingdom of CHRIST and of GOD<sup>w</sup>. But to thoſe characters<sup>x</sup> which

<sup>u</sup> Acts xxvi. 18. <sup>w</sup> 1 Cor. v. 11. vi. 9, 10. Gal. v. 19, 20, 21. Eph. v. 5. <sup>x</sup> Phil. i. 11. Col. iii. 5-8. Heb. xii. 12-17. Rev. xxi. 27. xxii. 15.

which are the reverse of those transgressors, where faith, probity, and purity, arising from the fear and love of GOD, are habitual qualities; where the ornamental graces of piety, righteousness, benevolence, compassion, mercy, gentleness, and charity, are the conspicuous authentic signals of the fruits of the spirit, and the fruits of righteousness, the hopes of sure possession are established. In such amiable dispositions of piety and virtue are emphatical evidences that we approve the things that are excellent, with a fervent desire and hope that we may be sincere, and without offence till the day of CHRIST; and be presented faultless before the presence of his glory, with exceeding joy.<sup>y</sup>

Our professed regard for CHRIST, our external character, and relation to him, as his disciples, united to him by faith and love, inculcate our indispensable obligation to walk worthy of that holy and glorious vocation wherewith we are called, as heirs of GOD and joint heirs with CHRIST; who have determined, as candidates for glory, and expectants of the celestial inheritance, to walk in the prescribed path of uniform, universal, and persevering obedience, by a patient continuance in well doing, seeking for glory, honor, immortality, and eternal life.

But

<sup>y</sup> Final perseverance in the christian life and warfare, and victory over our spiritual enemies are required as necessary to our admission into the heavenly inheritance, and receiving the crown of life and righteousness. The figurative expressions in scripture, seem to allude to the custom of suspending the disposal of the premial coronet at the olympic contests, till the claims of the rival candidates had been impartially discussed, and equitably decided. *Αθληται στεφανον ουκ αγωνιζομενοι λαμβανουσιν, αλλα αγωνισαμενοι, και νικησαντες· ουτω και τοις αγαθοις τα νικητηρια του βίου μετα του βίου υπαρχει.* Plutarch.

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But this may remind us of the distinguishing characteristic of christians, who transfer their attention and desires from earthly scenes of present transient and temporary possession, to the exalted hopes of future and eternal happiness.

In prospect of this state of consummate blessedness, as a prize of inestimable value, we are commanded to exert our utmost resolution, diligence and zeal—in opposition to every interfering difficulty and discouragement, from affliction, the corruptions of the world, the lusts of the flesh, the captivating devices and snares of the devil, the dissatisfying objects of ignoble ambition, the airy bubbles of secular distinctions of honor, and the degrading idols of insatiable avarice.<sup>a</sup>—That this resistance of temptations may be effectual, we humbly pray and hope that the grace of CHRIST will be sufficient for our protection, and his strength rendered illustrious in our weakness<sup>b</sup>—being fully persuaded that we shall escape every danger, by the guardian care of the captain of our salvation, who was himself made perfect through sufferings; and being made perfect, is become the author of eternal salvation to all them that obey him<sup>c</sup>. How indubitable the benediction! and how invigorating the promise!—Blessed are the pure in heart, for they shall see GOD; Blessed are they that do his commandments, that they may have RIGHT to the tree of life, and enter in through the gates into the city. To him that overcometh, will I grant to SIT WITH ME IN MY THRONE, even as I also overcame, and am set down with MY FATHER IN HIS THRONE<sup>c</sup>. These are the gracious promises of CHRIST to all his faithful persevering servants.

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<sup>a</sup> Rom. viii. 35—39. <sup>a</sup> 2 Cor. xii. 9. <sup>b</sup> Heb. v. 8, 9.  
<sup>c</sup> Mat. v. 8. Rev. xxii. 14. Rev. iii. 21.

The path of duty, by which, those eminent worthies, who are inrolled in heaven, have shewn us, how we may certainly obtain the heavenly inheritance, is fairly delineated in the sublime principles of faith and hope, which they adopted, and the steady practice of those excellent virtues which they exercised with such fortitude, patience, integrity, and perseverance.

If you enquire what were the operative sources of their belief and expectation, you are assured by our apostle—That they believed the existence, perfections and providence of GOD, and trusted in his promises, as the rewarder of them that diligently seek him.<sup>a</sup> And their continual diligence and active zeal in seeking and serving GOD, were manifested by a strict observance of all divine institutions. They were persuaded of his incircling presence and protection, in all contingencies of difficulty and danger appointed for them; they endured, as seeing him that is invisible, and had a constant respect to the recompence of reward. Thus they lived and died in faith, not having received, in their full and final effects, the promises; but having seen them afar off, were fully persuaded of their certainty and excellency, they embraced them as anticipating pledges of their being perfectly accomplished in the proper season; for which they waited with un murmuring patience, and elevated expectation; and confessed that they were strangers and pilgrims on the earth.

By the influence of such excellent principles and motives as these, Abel, Enoch, Noah, Abraham, and other patriarchs, his descendents, who were heirs with him of the same promises,

supported

Heb. xi. 1, 2, 6. 10—16, 26, 21—33.



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supported their dependence upon GOD. Their avowed principles and motives were testified by their undismayed resolution, and faithful performance of every known duty, animated by the power of divine promises; and they teach us to abandon every symptom of indolence and sloth, that by faith and patience, we may inherit the promises; having run with approbation and acceptance the race that was set before us.\*

Their acknowledged dispositions and conduct may assure us, that they believed the divine promises; and furnish most certain evidences of their secure dependence upon GOD, for all those consolations and supports which were requisite for their obtaining the summit of their fondest wishes; which would be consummated only by the everlasting possession of what they esteemed as their best portion and highest happiness. This they preferred to every earthly possession or prospect, as things of inferior value;—disappointing in fruition, as well as precarious and transient in their existence and duration,

From the strong convictions which we have of their excellency, and that they are essential to our everlasting felicity, our serious thoughts and meditations will be frequently and affectionately fixed upon them; and we should contemplate with gratitude and joy our obligations to the infinite goodness of that GOD who hath called us to the hopes of his eternal glory by CHRIST JESUS. Hence we are also instructed to commit ourselves to the direction of JESUS, as our infallible guide to eternal life; by whose gospel all these exceeding great and precious promises have been fully revealed, and by whose personal agency the final possession

\* Heb. vi. 12. xii. 1. f 1 Pet. v. 10.



session of them will be conferred. Instructed by these principles of infallible truth, and animated by these sublime prospects, let us

II. Resolve to pursue those measures, which we believe will be subservient and effectual to the felicitating possession of those blessings.

This is represented by the apostle as the habitual and unwearied pursuit of those christians, who were persuaded that they had not HERE a city of settled habitation: to SEEK that which was to come, was their steady resolution, and continual practice. Comparing the avowed conduct of those christians, with the dispositions and resolutions of their pious ancestors, the patriarchs so justly applauded, in the eleventh chapter of this epistle, it will be evident, that they all proceeded upon the same excellent plan, and were governed by the commanding influence of faith and hope in GOD's promises\*: upon this account he earnestly recommends an uniform and universal conformity to such measures, by a constant imitation of their conduct, whose benevolent attention and liberal distributions in behalf of their persecuted brethren, would certainly give them, in due season, an eminent and peculiar

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\* The description the apostle gives of the affectionate zeal and ardor, and persevering piety of the primitive expectants of the celestial city, is fitted to give us a just idea of the distinguishing excellency of the duty of SEEKING to obtain it. Such is the striking propriety and energy of the language, in a connected view and arrangement of forcible expression, as to exhibit a most animating conviction, with what absolute dependence on the divine veracity and faithfulness, they maintained the highest esteem, and most fervent desires of the blessings promised; and what diligent and cheerful endeavors, they exerted, as the settled conditions of obtaining them. They are described as ardently SEEKING the direction and blessing of

that

share of divine blessings. How forcible the consideration which he urgeth—"GOD is not unrighteous to forget your work and labor of love, which ye have shewed towards his name, in that ye have ministered to the SAINTS, and do minister: and we desire that EVERY ONE of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who, through faith and patience inherit the promises. How animating the assurance to all, that by faith, patience, diligence, and by being zealous and rich in good works, the actual possession of the promised blessings may certainly be obtained<sup>f</sup>. Let us take a short view of those excellent qualities which are so worthy of our most solicitous attention, and acquisition.

I. Faith in GOD, in his perfections, providence promises and threatenings—exhibiting to the believing mind, the reality and substantial excellency of the blessings hoped for, and is the convictive evidence of things not seen<sup>e</sup>. By the invigorating energy of this faith, the christian is enabled to overcome the world<sup>h</sup>—For he considers himself as justified

that GOD, who is the munificent rewarder of them who diligently seek him—*τοῖς ἐκζητοῦσιν αὐτοῖς* Heb. xi. 6. The heavenly mansion was the object of their affection, and exulting expectation—*ἐξιδίκετε γὰρ τῇ τοῦς θεμελίους ἐκουσαν πόλιν*—As a structure of divine constitution, most excellent texture, and most permanent duration, ver. 10. So delightful and endearing was even the distant prospect, that they confessed themselves to be strangers and pilgrims, in whatever situation they were appointed to be upon earth, as long as they were detained from entering into the city, prepared by GOD to be their appropriated and eternal habitation—*π. τριδ. ἐπιζητοῦσι—οὐ μένουσιν—ἡτοιμασθὲ γὰρ [ὁ ΘΕΟΣ] αὐτοῖς πόλιν*, v. 13, 14, 16.  
<sup>f</sup> Heb. vi. 10—12. <sup>g</sup> Heb. xi. 1. <sup>h</sup> 1 John v. 4.

justified in the firmest reliance on every promise of divine favor, which it is consistent with the divine perfections to bestow, in the properest season; and in such a degree and measure, as may correspond with the unerring views of divine wisdom and rectitude. In the lively exercise of this trust and hope in GOD, the faithful christian, conscious of his integrity, is led on in the path of holiness<sup>1</sup>, and adhering to the truth as it is in Jesus, is ambitious of adorning the doctrine of God our Savior in all things<sup>2</sup>. And when afflictions and disappointments may excite anxious and distressing apprehensions, the trial of such a faith worketh patience<sup>3</sup>.

II. The christian's patience is exercised by humble submission, when such occurrences intervene, that he is almost ready to imagine that the blessing promised or expected is long delayed.

Thus the patriarch Abraham, the father of the faithful, is set forth as an eminent pattern of patience, in waiting for the full accomplishment of GOD's promise to bless him and multiply him in a long succession of numerous descendents. And as the happy result of his entire submission and firm dependence, after he had patiently endured, he obtained the promise<sup>4</sup>.

And indeed there are various incidents in the christian life, when we have particular "need of patience that after we have done the will of God, we may receive the promise<sup>5</sup>." When our Lord acquainted his disciples with the certainty of approaching severe persecution, with what tender compassion doth he fortify and prepare them for the trial? "In your patience possess ye your souls<sup>6</sup>." This is an es-

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sential

<sup>1</sup> Heb. x. 34—39. <sup>2</sup> Tit. ii. 10. <sup>3</sup> Jam. i. 3. <sup>4</sup> Heb. vi. 14, 15. <sup>5</sup> Heb. x. 36. <sup>6</sup> Luke xxi. 19.

essential ingredient in the meetness for the heavenly felicity. By a patient continuance in well doing, we are to seek for glory, honor and immortality, that we may obtain eternal life<sup>p</sup>." Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him<sup>q</sup>.

To the afflicted and persecuted christians, St. James with particular emphasis, inculcates a patient waiting for the coming of Christ, for alleviating their sorrows, and rewarding their resignation and patience. "Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh<sup>r</sup>."

III. Diligence and zeal in the exercise of faith and patience, and every other virtue will eminently conduce to our actual possession of the blessings which we seek and wish to obtain. The scenes of temptation and terror, in the christian life and warfare, are sometimes so threatening, that relaxing sloth and indolence would be peculiarly disgraceful and pernicious. Awakened attention, watchfulness, vigorous exertion, and fervency of spirit, alone can establish security against many incidents of danger, and occasions of surprize.

This vigilant attention to the state of our minds, and the strict regulation of our appetites and passions, speech and conversation, are the proper preliminaries, and precautionary measures to enable us to abstain from evil, and the appearance of it, and prepare us for the performance of every duty, and abounding in every grace and virtue<sup>s</sup>.

"Keep thy heart with all diligence, saith the wise man, for out of it are the issues of life<sup>t</sup>." "Let no corrupt

<sup>p</sup> Rom. ii. 6. <sup>q</sup> Jam. i. 12. <sup>r</sup> Jam. v. 7, 8. <sup>s</sup> 1 Th:ss. v. 22.  
<sup>t</sup> Prov. iv. 23.



corrupt communication proceed out of your mouth." "Giving all diligence to make your calling and election sure," and to be found of your judge in peace.<sup>u</sup> Of what infinite importance is it to our safety and acceptance, that no obstruction to our hopes be derived from our own supineness and negligence!

IV. The constant and liberal exercise of benevolent affection and kindness towards proper objects, as ability and opportunity may concur, is also of great importance to raise the character of christians to its proper elevation and dignity. To this work and labor of love, all the genuine disciples of Christ are earnestly intreated to devote themselves<sup>v</sup>. How animating the thought! that such generous acts of compassion and benignity will never be forgotten by the eternal fountain of all good, and that with such sacrifices GOD is well pleased?<sup>z</sup>

Having in the preceding discourse attempted to delineate the intrinsic excellency of true religion, and the certain efficiency of faith, and obedience to the divine will, to prepare for the heavenly inheritance, we are now to inquire what practical instructions arise from a review of these important subjects.

FIRST, How transcendent the goodness of GOD, and how free and generous the dispensations of his mercy in the scheme of our salvation by CHRIST? The offer of pardon to encourage our repentance, and the promise of a resurrection to eternal life, given to all who know, and believe, and obey the gospel, spread the brightest lustre and glory upon the divine constitution.

The

<sup>u</sup> Eph. iv. 29. <sup>w</sup> 2 Pet. i. 10. <sup>x</sup> iii. 11—14 <sup>y</sup> Heb. vi. 10.  
<sup>z</sup> xiii. 16.

The GOD of all grace hath called us to the hope of eternal glory by the ministry of his Son<sup>a</sup>. How condescending the love, and how abundant the riches of divine goodness in the generous promise to reward the sincere, though imperfect services of a momentary life, with the most exalted and lasting felicity! Such unmerited profusion of divine love, justly demands the most ardent emotions of our supreme love, and gratitude to GOD, the Father of mercies, who first loved us, and sent his Son to give the most endearing pledges of his mercy;—to be the medium and dispenser of divine favor and influence to all who manifest their unfeigned love to GOD, by keeping his commandments<sup>b</sup>—and who by keeping themselves in the love of GOD, are enabled upon the solid foundations of hope in the divine promises, to look for the mercy of our LORD JESUS CHRIST unto eternal life<sup>c</sup>.

SECONDLY, Let us contemplate with unfeigned delight and joy, our obligations to the ever-blessed SON of GOD, who in obedience to his Father's will, descended from the mansions of light and blessedness—EMPTIED HIMSELF of the FORM of GOD<sup>d</sup>, took upon him the form of a servant of GOD, assuming and animating the body prepared for him; being thus made a little lower than the angels for the suffering of death, that by suffering death he might taste death for every man, and through death destroy him that had the power of death, that is the devil:—and being thus made perfect, might become the author of eternal salvation to all them that obey him<sup>e</sup>.

<sup>a</sup> 1 Pet. v. 10. <sup>b</sup> 1 John iv. 9, 10, 19. <sup>c</sup> Jude 21. <sup>d</sup> Phil. ii. 6—8. <sup>e</sup> Heb. x. 5, 9, 10.

While we contemplate with devoted esteem the condescending grace and love of CHRIST who died for all that were subject to death, should we not with hearts filled with enlivening sentiments of love to him, adopt unalterable resolutions to live not unto ourselves but unto him who died for us, and rose again? <sup>f</sup> Who is entered into heaven itself to appear in the presence of GOD for us; <sup>g</sup> Who is gone to prepare a place, in the mansions of his Father's house, for his genuine disciples<sup>h</sup>—Who is able to save unto the uttermost, all who come unto GOD by him, seeing he ever liveth to make intercession for them.<sup>i</sup>

From such exceeding great and precious promises, and prospects so glorious, how great, my brethren, is our encouragement to offer up through him, the sacrifice of praise to GOD continually, that is, the fruit

<sup>f</sup> 2 Cor. v. 14, 15.    <sup>g</sup> Heb. ix. 24.    <sup>h</sup> John xiv. 2, 3.  
<sup>i</sup> Heb. vii. 25.

In language strongly expressive of the most astonishing condescension of the SON of GOD. St. Paul addresses himself to the church of GOD at Corinth; "ye know the grace of our LORD JESUS CHRIST, who though he was rich, yet for your sakes he came poor, that ye through his poverty might be rich<sup>k</sup>."

To this pre-existing state of riches, dignity and glory, our LORD seems evidently to refer in his solemn address to his Father, in the same night, in which he was betrayed, after he had instituted and celebrated the memorial of his death. "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me, [*κατα δόξαν* in thy presence,] with the glory which I had [*κατα σοι*, in thy presence] before the world was<sup>l</sup>."

Hence it seems evident,

1. That our blessed saviour was possessed of glory in the presence of his Father before the world was.

2. That when he offered up this petition for the restoration of pre-existent glory, ye was not possessed, but divested of it.

3. That he prayed to be possessed again of the same glory which he had actually possessed, before the world was.

<sup>k</sup> 2 Cor. viii. 9.    <sup>l</sup> John xvii. 4, 5.

fruit of our lips, giving thanks to his name! How indispensable our obligation to adhere to his truth, to observe his commandments, to commemorate his death, to celebrate the glory of his resurrection—to wait and prepare for his coming to judgment<sup>a</sup>—to love his appearing<sup>b</sup>, when he shall come to be glorified in his saints, and to be admired in all them that believe<sup>c</sup>!

THIRDLY, Let the promise and prospect of this celestial inheritance, excite our strongest desires, and employ our most active endeavors, that we may finally possess it; remembering that it is the proper characteristic of every real christian to SEEK it, preferably to every other interfering object.

Such a decided preference its unrivalled excellency justly demands. No present interests should ever be permitted to exclude it from our daily contemplation and fervent desires, or obstruct our most vigorous pursuit! What are all the honours, possessions, and pleasures which this world can offer in exchange! In this comparative view, how languid the brightest lustre of all earthly glory! how diminished and contemptible every scene and source of human dignity! Can ambition or covetousness discover any rival fruiton, or sensual desire be prompted by any gratification, which can justify the attention even of a moment, in comparison of those blessings which the christian faith reveals, which the promise of an unchangeable GOD insures, and a faithful redeemer is appointed to confer! In the pursuit of this immense felicity, let all our noblest powers be employed, during the whole period of our lives. To prepare us

<sup>a</sup> Heb. xiii. 15 <sup>b</sup> Luke xii. 35 <sup>c</sup> 2 Tim. iv. p 2 Thess. 1. 10.



us for such exalted felicity, GOD infinitely wise and good hath created our reasonable and immortal spirits after his own image—All the bounties of his guardian providence are successively dispensed to maintain our capacity for every necessary duty.—All the blessings of redeeming love, and sanctifying grace, are preliminary signals of our destination for the heavenly state, and should raise anticipating desires of those superiorenjoyments which are peculiar to it: and they are also the appointed instruments of making us meet for them. Life is continued to us as the proper season for performing every preparatory service. The instructions and devotions of every LORD'S DAY, and the provisions of the LORD'S TABLE, every prosperous and every afflictive event, should be improved as suitable means to assist us in our endeavours to secure our title to the celestial blessedness.

FOURTHLY, Where the great concerns of religion have been too long neglected, of what unspeakable importance is it to such persons, that they immediately enter upon such a course of life, as is necessary to prepare them for divine acceptance!—deeply impressed with the conviction that the consequences of further delay, may introduce inevitable ruin.

The present season of life is the only season for religious service, which you can properly call your own. While that lasts, you should consider it as consecrated and appropriated for duty and usefulness—If you wisely employ it by diligence and fidelity, it will be rendered an accepted time and a day of salvation. Every present appearance, and every expected incident relating to the continuance, or conclusion of life, should engage the most

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anxious

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anxious care of every one who is commanded to be ready for the divine summons of removal, whenever his LORD shall send it. Imagine, then, thou who hast so long delayed to prepare—Thy day of service draws to an awful close—in case of further neglect or delay, all opportunities for serving GOD and doing good, may totally cease; — when perpetual darkness will overspread all flattering and delusive expectations; and absolute incapacity for every duty, entirely defeat and annihilate every purpose of amendment. This may be your lot much sooner than you imagine—It happens to many after a short warning—to some without any warning at all.—Take ye heed, watch and pray; for ye know not when the time is. Let your loins be girded about, and your lamps burning—and blessed are these servants whom the Lord, he cometh, shall find so doing.\*

FIFTHLY, How egregious the folly, and how aggravated the guilt, of those who undervalue and reject the promises of the gospel, which ascertain the joys of perfect excellence, and pleasures of everlasting duration! Who refuse to seek and prepare for admission into the heavenly mansions, and seem determined to pursue those measures, that will certainly issue in irretrievable perdition! — Unhappy creatures, who seem equally insensible of their duty, and their danger! How peculiarly dejecting and terrifying to reflect in the gloomy close of a wicked life, that the consequences of their perverseness and impenitence must be dreadful beyond all present conception! This will be evident from the following considerations.

I. The

\* Luke xii, 35. 37. 38. 43. Matt. xxiv. 46

I. The infinite worth of those celestial blessings, the perpetual loss of which you will certainly incur, if you persist in a criminal neglect of duty, and in vicious gratifications.

II. The inexpressible anguish, and torturing despair, which you will find inseparably connected with a perpetual exclusion from the beatific presence and favour of GOD.

I. The infinite worth of those celestial blessings, the perpetual loss of which you will certainly incur, who persist in a criminal neglect of duty, and in vicious gratifications<sup>s</sup>. However desirable the happiness revealed by the gospel, the promise and possession of it are inseparably connected with a life of faith, and persevering sanctity. The inestimable felicity, though placed within your reach, will assuredly be forfeited and lost by you, if you reject the counsel of GOD against yourselves, and obstinately refuse to comply with the appointed terms of acceptance. GOD, who is rich in mercy, desireth not the death of sinners,—but is long-suffering and gracious, not willing that any should perish, but that all should come to repentance<sup>t</sup>. The generous extensive offers of pardon by CHRIST JESUS, who gave himself a ransom for all, are so universally encouraging, that none but infidels, hypocrites, apostates, and impenitent transgressors, are excluded from hope. Such ONLY are appointed to wrath<sup>u</sup>. All others are invited and required to secure an interest in that salvation which is in CHRIST JESUS, with eternal glory.<sup>w</sup> What additional torture must pierce your hearts, with the keenest reflexion, when you find that you have for ever lost those blessings which a  
GOD

<sup>s</sup> Matt. xvi. 26. Luke ix. 25. 1 2 Pet. iii. 9. 1 Tim. ii 5, 6. <sup>u</sup> 1. Thess. v. 9. <sup>w</sup> 2 Tim. ii. 19. Tit. ii. 14.

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GOD of infinite compassion had put within the reach of your abilities to attain! He hath promised to assist your sincere and faithful endeavours for this purpose. If you humbly commit the keeping of your souls to him in well-doing, you are encouraged to rely on the protection of a faithful Creator,\* who is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy.<sup>y</sup> Consider,

II. The inexpressible anguish, and torturing despair which you will find inseparably connected with a perpetual exclusion from the beatific presence and favour of GOD. What mortal can form an adequate conception of the torments to which incorrigible sinners are doomed, who have their portion in the horrors of perpetual darkness, where there is weeping and gnashing of teeth!<sup>z</sup>—Cut off from all hopes of mercy! from all possibility of redemption! What reiterated scenes of remorse, and anguish, and distress, must arise from the insults of apostate, malicious, infernal spirits, and your former companions in wickedness! Upbraided by the contemptuous triumphs of the former; and severely condemned by the latter for having been fatally instrumental to their seduction and ruin; all viewing and detesting with reciprocal vexatious indignation, their associates in guilt and destruction.

But most severely cutting will be the recollections and censures of your own awakened minds, now thoroughly roused from the effects of stupefying infatuation, and depressing slumbers. How bitter

\* 1 Pet. iv. 19. y Jude 24. z Matt. xxiv. 51. xxv. 30.



bitter and piercing the accusations and reproaches of a guilty conscience—of a mind filled with just repentment, remorse, and keen despair—feeling those pointed stings of the worm that never dies, and tortured with that internal intense fire, which no hope of remission can ever quench or alleviate—the guilty lost creature still condemning himself for the loss of that heaven which he hath justly sustained, and the perpetual destruction to which by his own perverseness he is justly exposed.<sup>a</sup>

SIXTHLY, From what has been observed, we may be fully apprised of the wisdom and advantages of having our hearts devoted to GOD and substantial virtue, in the early seasons of rational and moral life; as it is of such vast importance that a good foundation be laid from the holy Scriptures, for a practical acquaintance with the essential duties of genuine piety and virtue. For those ONLY furnish the purest sources of saving knowledge, and the exactest models of pious and virtuous conversation.<sup>b</sup>

Upon this excellent plan of instruction, the people of Israel were ordered to educate their children. “The things which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children.” Our blessed Saviour hath given the best directions for the propagation of gospel truth and holiness, in all who become his disciples, in the commission which he gave to his Apostles on his resurrection from the dead,—teaching them to OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU.<sup>c</sup> If we faithfully adhere to this important precept, we shall be

<sup>a</sup> 2 Thess. i. 9. <sup>b</sup> 2 Tim. iii. 14, 15. <sup>c</sup> Deut. iv. 12. xii. 19—32. <sup>d</sup> Matt. xxviii. 19, 20.

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be restrained from teaching them to believe any doctrine as an article of the christian faith, and from inculcating any practice as a christian duty, which cannot be supported by convictive evidence of its divine original. By such exact attention to this duty, the improvement of those who are thus instructed, will be rendered subservient to their establishment in the truth, and become a happy preservative against the contagion of corrupt principles and evil examples: This will enlarge their capacities for usefulness in the different characters and relations which they may sustain: Thus they may be led to discard and detest such principles and practices as are absurd and mischievous, and prefer and adopt those which are just, edifying, and beneficial; by maintaining a proper attention to the dictates of prudence, and the measures of precautionary discipline, they will be enabled to escape the corruptions of an ensnaring world;—be rendered happy in themselves, useful members of civil and religious societies, and be prepared for acceptance in the day of CHRIST.

From this general scheme of religious instruction, so happily adapted to the state of human nature in the tender seasons of childhood and youth, I now proceed to solicit your benevolent attention to the charitable institution, the professed design of which is—That a considerable number of poor children, taken out of families, some perhaps in the lowest classes of indigent condition, may be trained up in the principles of sacred truth, and initiated in the essential branches of a virtuous character.

The STATE of the SCHOOL  
which you are now assembled to countenance and  
support, I shall faithfully report to you.

THE foundation of it was laid at a remarkable crisis in 1687, in the third year of the reign of King JAMES the Second; whose infatuated and servile attachment to POPERY, engaged him in the most illegal measures for supporting tyrannical usurpation, for subverting the constitution, and introducing all the mischievous consequences of arbitrary oppression, and enslaving superstition.

Among other obsequious partizans, father Andrew Pultone, a Jesuit, was selected and employed as a promising instrument for propagating the pernicious

The genuine character of this zealous agent of seduction, who had been appointed one of the masters of the school in the Savoy, may be fully known from "The true Account of a Conference held about Religion, at London, the 29th of September, 1687, between Andrew Pulton, a Jesuit, and Dr. Thomas Tenison, Vicar of St. Martin's, and Rector of St. James's, Westminster;" and the other tracts which were published on that occasion. See Bishop Kennett's Complete History of England, vol. iii. p. 294. Peck's Catalogue of all the Discourses for and against Popery, p. 12, 13. No. 99—108. and Wood's Athenæ Oxon. vol. ii. col. 1056.

Bishop Kennett also observes, p. 506 "That it should be remembered, that as good laws arise out of ill manners, so many excellent designs owe their foundations to dangers and melancholy prospects. The opening a Jesuit's school at the Savoy, gave occasion to the most active and exemplary Dr. Tenison, afterwards Bishop of Lincoln, and Archbishop of Canterbury, to found a grammar-school and pro-

cious corruptions of popery among the lower sort. And he gave public notice, that he would instruct the children of the poor gratis.

To counteract a scheme so threatening to the interest of the protestant religion and liberty, three worthy christians, protestants, and gentlemen, Mr. Arthur Shallett, Mr. Samuel Warburton, and Mr. Ferdinando Holland, laid the foundation of the present school. The number of scholars at first was only forty; but it now amounts to two hundred. The children are instructed in reading, writing, and arithmetic; and the girls are taught to sew and knit.

Besides the instructions which they receive as to religious principles and obligations, to qualify them for usefulness in future life, they are provided with Bibles, Testaments, spelling-books, writing and cyphering-books, without any expence to their parents. The patrons of this charity having no view but to the common good, admit children without distinction of parties; the children are required to attend some place of public worship, and much the larger part of them belong to the established church; and as the school is situated in the poorest parts of the town, amidst watermen, fishermen, and other labouring people, it is particularly useful on that account.

The protestant library at St. Martin's. And the very original of charity schools in London was now laid upon the same foundation. The very first charity-school at Norton-Falgate, and the blue-coat school in St. Margaret's, Westminster, were opened Lady-day, 1688, to keep out IGNORANCE, THE MOTHER OF POPISH DEVOTION.



The expences of the institution, which is the first of the kind in which the protestant dissenters were concerned, have been defrayed by the gifts and subscriptions of private persons, by an annual collection in this place, and by the kind remembrance of the well-disposed in their last wills.

It is with peculiar satisfaction that I recommend this excellent institution to your attention and support, as it is so well known that your benefactions will be wisely and faithfully applied; By the divine concurrence and blessing, may it still continue to be a useful seminary for instruction in the principles of true religion and virtue, and a happy preservative of many against the insidious artifices, the shameful corruptions, and the idolatrous and bloody practices of popery — That they may not be perverted to that detested superstition, before they are capable of discerning its direct repugnancy to all sound principles of real religion; and how entirely subversive it is of the most important obligations of morality and virtue. As the management of this institution hath been always committed to persons of exemplary integrity and public spirit, the friends and well-wishers to its interests may be assured, that their generous donations will be appropriated to such purposes ONLY as will promote the most extensive and lasting advantage. Let me be permitted to urge,

What refined and animating pleasure sincere christians may derive from the conviction, That their contributions will be subservient to con-

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convey the blessings of good instruction to great numbers!—That by devoting to such good views and purposes some valuable portion of those talents which the bounty of God hath committed to your improvement, who giveth you richly all things to enjoy—that you may become rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation for the time to come, that you may hold on eternal life.<sup>a</sup> Let the inconsiderate possessors of worldly affluence degrade themselves by extravagant profuseness in the articles of dress, equipage, and diversions—let others exhaust their substance in the superfluities of luxury, and the excesses of riot; be it still your amiable distinction to honour the Lord with your substance, filled with grateful sentiments, that to his blessing you owe all your increase and affluence.

Whatever your benevolent dispositions prompt you to bestow, you will consider as a testimony of your ardent desire to be accepted as good stewards of the manifold grace of GOD;<sup>b</sup> who hath declared that with such sacrifices he is well pleased.<sup>c</sup> You know that a day of strict enquiry and final retribution will come. Such are the immutable predictions of the divine oracles. Behold the day cometh that shall burn as an oven: when all the proud, profane, and licentious shall be stubble, and all their property and possessions burnt up.<sup>d</sup> But all who have been distinguished by the characteristic ornaments of unfeigned

<sup>a</sup> 1 Tim. 17—19. <sup>b</sup> 1 Petr. iv. 10. <sup>c</sup> Heb. xiii. 16.  
<sup>d</sup> Mal. iv. 1.

BY FAITH IN THE DIVINE PROMISES. 43

feigned piety, and disinterested goodness, will certainly receive the rewards of divine munificence announced by the promise. — “They shall be mine, saith the LORD of hosts in that day when I make up my jewels.”

Mal. iii, 17.

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A HYMN.

## H Y M N

## I.

THRO' every age, eternal GOD,  
 Thou art our rest, our safe abode :  
 High was thy throne, e'er heav'n was made,  
 Or earth thy humble footstool laid.

## II.

Long hadst thou reign'd e'er time began,  
 Or dust was fashion'd into man ;  
 And long thy kingdom shall endure,  
 When earth and time shall be no more,

## III.

But man, weak man, is born to die,  
 Subject to guilt and vanity :  
 Thy dreadful sentence, Lord, was just,  
 "Return, ye sinners to your dust."

## IV.

Death, like an overflowing stream,  
 Sweeps us away ; our life's a dream,  
 An empty tale, a morning flower,  
 Cut down, and wither'd in an hour.

## V.

Teach us, O LORD, how frail is man,  
 And kindly lengthen out our span ;  
 'Till a wise care of piety,  
 Fit us to die and dwell with Thee.

APPENDIX.



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## A P P E N D I X,

DESIGNED AS A BRIEF PRESERVATIVE AGAINST THE PERNICIOUS MAXIMS AND PRACTICES OF PAPISTS, AND THE INSIDIOUS SUGGESTIONS AND INSULTS OF UNBELIEVERS.

THE Act for the further preventing the GROWTH OF POPERY, to which the royal assent was given the 11th of April, 1700, seems to have originated from the address which the House of Commons presented to the King on the 22d of February, 1698-9. In which they represent — That having observed the great concourse to this city of Papists, and other disaffected persons, who have not owned his Majesty to be lawful and rightful King of these realms; and the boldness they assume from his Majesty's unexampled clemency, not only to keep horses and arms, contrary to law, but also to frequent all public places of resort near his two houses of Parliament, and even to approach his royal Palaces, whereby they may have opportunities to perpetrate any wicked attempt against his royal person, on the safety and preservation whereof their religion and liberties, and the peace and welfare, not only of these kingdoms, but of all Europe, do, in a very great measure depend;  
and

and having also considered the many plots and conspiracies against his Majesty's person and government, but especially the late horrid intended assassination<sup>a</sup>, contrived and carried on not only by PAPISTS, WHOSE RELIGION AND INTEREST might lead them to it, but even by such, who, at their death, to the great scandal of our religion, professed and owned themselves to be members of the CHURCH OF ENGLAND; which chiefly, under GOD, owes its preservation and defence to his Majesty; and whose doctrines are directly opposite to all such inhuman and treacherous practices; and having also certain information, that great numbers of popish priests and Jesuits, within this city, and parts adjacent, intrude themselves into the presence of sick and dying persons, with design to prevail upon them in their weakness to be reconciled to the church of ROME; and daily endeavour to pervert, and seduce from their allegiance his Majesty's good subjects, im poisoning them with their wicked and damnable doctrines and principles; and that they have imported great quantities of POPISH BOOKS, and KEEP SCHOOLS to breed up and instruct children in the Romish superstition and idolatry: "We therefore hold ourselves obliged, for quieting the minds of your good subjects, and in duty to your Majesty, humbly to beseech your Majesty, that you will be graciously pleased, in order to suppress such practices of the restless and notorious enemies of your government, to issue out your royal proclamation for removing all PAPISTS and others who disown your Majesty's

<sup>a</sup> See King's Speech, Feb. 24. 1695-6. Commons' Journals vol. xi. p. 465.

Majesty's government, from the city of London and parts adjacent, according to the laws: and that the laws may be put in execution against them, in such manner, that their wicked designs may be effectually disappointed." The King's answer to this address was, Gentlemen, I will take care that the laws shall be put in execution according to your desire<sup>b</sup>.

In the next sessions of Parliaments, the House of Commons on February 7, 1699-1700, unanimously resolved, " That a Committee be appointed " to enquire how far the laws against popish recusants have been put in execution; and to inspect and review the said laws; and to report their opinions upon the same to the House; and also to prepare what further remedies are necessary to suppress THE GROWTH OF POPERY in these kingdoms, and to strengthen the protestant religion." On the 21st of February, a petition of the clergy of the county palatine of Lancaster was presented to the House and read, setting forth, That it is manifest great numbers of popish priests openly appear in companies in the most populous towns in the said county, and seduce whom they can from the protestant religion, and their affection to the government; and praying, That some efficacious method may be used to stop the GROWTH OF POPERY, and prevent the insolent behaviour and attempts of popish priests. Ordered, That the said petition do lie upon the table, until the report be made from the Committee appointed to enquire how far the laws against popish recusants had been put in execution, &c.

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<sup>b</sup> COMMONS JOURNALS, vol. xii. pages 517, 521, 522.

On the same day Mr. How reported from the said committee, That they had considered the matter to them referred, and had come to several resolutions, viz. That it is the opinion of this Committee, — That it does not appear to the Committee, That the laws against popish recusants have generally been put in execution.

That it is the opinion of this Committee, — That a further reward be given to such persons as shall discover and convict popish priests or Jesuits.

That it will be a further remedy against the growth of popery, that perpetual imprisonment be inflicted upon popish priests convicted upon the oath of one or more witnesses.

That no person born after the 25th of March 1700, being a papist, be capable of inheriting any title of honour, lands, tenements, or hereditaments, within the kingdom of England, dominion of Wales, or town of Berwick upon Tweed.

That no papist be capable of purchasing any lands, tenements, or hereditaments within the kingdom of England, &c. either in his own name, or in the name of any other person in trust for him.

Amendment was made to the third resolution, by adding after “ priests,” “ and popish school-masters.”

A bill



A bill upon the said resolutions was ordered, presented, read twice, committed to a Committee of the whole House, with an Instruction to them that they have power to receive a clause to hinder any POPISH PRIEST that shall come into this kingdom after a certain day, that shall be convicted, from being pardoned. The bill was reported with some amendments, and the House UNANIMOUSLY RESOLVED, That the bill with the amendments be ingrossed : it was read a third time, and passed ; and sent to the Lords, who agreed to the said bill without any amendments. See Commons Journals, Vol. xiii. pages 225, 226, 229, 236, 278, 282, 287.

Mr. Tindal, in his History of England, observes, that the complaints of the GROWTH OF POPERY in the address of the House of Commons to the King, 22d Feb. 1698-9 were not without reason ; for upon the peace of Ryswick, a GREAT SWARM OF PRIESTS came over to England, not only those whom the revolution in 1689 had frightened away, but many more new men, who appeared in many places with great insolence ; and it was said that they boasted of the favour and protection of which they were assured. Some enemies of the government began to give it out, that the favouring that religion was a secret article of the peace ; and so absurd is malice and calumny, that the Jacobites began to say, that the King was either of that religion, or at least a favourer of it : complaints of the avowed practices and insolence of the priests were brought from several places, and those were maliciously aggravated by some, who cast the blame of all on the King. — He also

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further asserts, That many Lords who secretly favoured the PAPISTS, on the Jacobite account, did, for a particular reason, move for several alterations, some of these importing a greater severity; but the zeal against POPERY was such in THAT HOUSE, that the bill passed without any amendment: See Tindal's History of England, fol. vol. iii. p. 389, 390, 401, 402. Bishop Burnet's History of his own Time, vol. iii. pages. 316, 318. 8vo. 1753.

Dr. Thomas Tenison, Archbishop of Canterbury, soon after the bill for further preventing the growth of popery had received the royal assent, sent a circular letter to the Bishops of his province concerning it, dated from Lambeth, 9th of May, 1700, wherein he recommends the good intentions of bringing over the papists to embrace the protestant faith, the law intending not their PUNISHMENT but their CONVERSION; and to convince them of the reasonableness of the change: — desiring their Lordships to move the clergy carefully to observe the sixty-sixth canon, and not to be wanting in any assistance of this kind, but to be ready upon all fitting occasions, as well to lay open the many dangerous errors of the church of ROME, as to shew the agreeableness of the protestant doctrine to the holy Scriptures, and the purest ages of christianity.

Dr. Edm. Gibson, archdeacon of Surrey, since Bishop of Lincoln, and then of London, in his sermon on the DANGER and MISCHIEFS of POPERY, preached at the assizes, 1706, and in the preface to the second edition, 1719, takes notice, — That  
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the papists were ALWAYS ready to inflame our discontents, and that their behaviour at that juncture, viz. 1706, was remarkably offensive and provoking. — That an address from several of the gentry and clergy in Lancashire, was presented to the House of Peers, by the Bishop of Chester, complaining of the intolerable boldness of the Romish priests and papists: and thereupon their Lordships represented to the Queen, That it was absolutely necessary, for the safety of her Majesty's royal person and government, that a more watchful eye should be had over them for the future; and for that purpose, that a distinct and particular account should be taken of all papists and reputed papists in the kingdom, with their respective qualities, estates, and places of abode. Accordingly, the necessary orders were given by her Majesty, for taking a STRICT SURVEY of popery in the several counties of the kingdom; and at the same time a proclamation was issued for a vigorous execution of the laws against papists. — He also observes, That because it was easy to foresee that the papists would renew their old complaints of PERSECUTION on account of RELIGION, it seemed necessary to shew, from our histories, that whatsoever penalties or restraints they had felt from the beginning of the Reformation, to that day, had been laid upon them for SEDITION, and not for RELIGION. See Bishop Gibson's preface to the second edition of his Sermon, 8vo. pages 6—10.

The intimate and inseparable connexion of popery and infidelity, and their mutual and reciprocal support and influence, the eminently learned

Bishop Burnet, hath represented with great propriety and force in his account of that truly venerable and amiable defender of the protestant religion, Dr. John Tillotson, Archbishop of Canterbury, in the sermon he preached at his funeral, Nov. 1694, pages 15, 16, from which the following passages are faithfully transcribed.

“ He saw, says he, with a deep regret, the fatal corruption of this age, while the hypocrisies and extravagancies of former times, and the liberties and looseness of the present, disposed many to ATHEISM and IMPIETY. He therefore went far into this matter; and as he had considered all the antient and modern apologies for the christian religion, with an exactness that became the importance of the subject, so that he set the WHOLE STRENGTH of his thoughts and studies to withstand the progress that this was making. In order to that, he laboured particularly to bring every thing out of the clearest principles, and to make all people feel the reasonableness of the truths, as well as of the precepts of the christian religion. When he saw that popery was at the root of this, and that the design seemed to be laid, TO MAKE US FIRST ATHEISTS, that we might be the MORE EASILY MADE PAPISTS, and that many did not stick to own, that we could have no certainty for the christian faith, unless we believed the INFALLIBILITY OF THE CHURCH; this gave him a deep and just indignation: It was such a betraying of the cause of GOD, rather than not to gain their own, that in this the foundation was laid of his great zeal against popery. This drew his  
his



his studies for some years much that way: he looked on the whole complex of POPERY as such a corruption of the whole design of christianity, that he thought it was incumbent on him to set himself against it, with the zeal and courage which became that cause, and was necessary for those times: he thought that the idolatry and superstition of the church of Rome did enervate true piety and morality; and that their cruelty was such a contradiction to the meekness of CHRIST, and to that love and charity which HE made the character and distinction of his disciples and followers, that he resolved to sacrifice every thing, except a good conscience, in a cause for which he had resolved, if it should come to extremities, to become a sacrifice himself." Bishop BURNET's Sermon at the funeral of Archbishop TILLOTSON, 1694, 4to. pages 15, 16.

Bishop Burnet mentioning his acquaintance with the protestants in France, in 1683, gives this remarkable assurance — "The method that carried over the men of the finest parts among them to POPERY, was this; they brought themselves to doubt of the WHOLE CHRISTIAN RELIGION: when that was once done, it seemed a more indifferent thing of what side or form they continued to be outwardly. The base practices of buying many over with pensions, and of driving them over with perpetual ill usage, and the acts of the highest injustice and violence, and the vile artifices in bringing on and carrying so many processes against most of their churches, as not comprehended within the Edict of NANTES, were a reproach both to the great.

greatness of their King, and to the justice of their Courts." History of his own Time, folio, first edition, page 567. 8vo, vol. ii. 1753, pages 230, 231.

See also, A Letter writ to an Atheistical Acquaintance, upon his TURNING PAPIST in his OLD AGE. By the Right Hon. FRANCIS BOYLE VISCOUNT SHANNON. 4to. 1691.

In a further illustration of these awakening truths, let me add, — The catholic, as he is falsely called, and the infidel, unite in many particulars, and the business of the former is openly carried on by the latter. If christianity is not universal, the infidel asserts that it cannot be true : — the other declares if you are not a catholic, you cannot be saved. The popish seducer requires infallibility as an essential qualification in the guide which is to lead to religion and happiness. The professed unbeliever assumes and applauds the same principle, and fondly invests himself with such extensive and sagacious powers of reason, as shall exempt from a possibility of error in matters of religion, and render the aids of revelation altogether needless and impertinent.

A servile submission to the usurped dominion of the popish Hierarchy, will easily atone for the vices of a criminal indulgence of the sensual appetites; while the infidel imagines himself undeserving reproach, though abandoned to the lawless prosecution of such pleasures as infatuate the mind, debase its dignity, and absolutely disqualify it for celestial and immortal happiness.

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The very learned and judicious Dr. Rober Lowth, now Bishop of London, truly describes POPERY as a scheme of spiritual tyranny and temporal dominion; a deep system of worldly policy founded in corruption, and perversion of all the great principles of the gospel; and therefore justly explodes it as the MYSTERY OF INIQUITY — and pathetically complains that the progress of the great work of REFORMATION was stopped in the MIDWAY. — Sermon at the Bishop of DURHAM's visitation, July, 1758, pages 9, 10.

The ingenious and polite Dr. RICHARD HURD, Bishop of Litchfield and Coventry, with expressive striking energy, condemns POPERY as a species of government, calling itself christian, and professing to model itself on the example of the LAMB, on the pure and simple principles of the Gospel, yet all over stained with those specific vices, which christianity most abhors — the utmost pride of secular domination — the most relentless zeal against the rights of conscience — and, what is still more incredible, the most blasphemous idolatry. The accumulated infamy of these crimes struck the prophet St. John, so forcibly, that on the sight of this portentous monster, exhibited to him in the vision, HE WONDERED, as himself expresses it, with GREAT ADMIRATION.\* See Bishop HURD's excellent sermons at Bishop Warburton's lecture, 8vo. 1772, pages 379, 380. — fourth edition, 1776, vol. ii. pages 173, 174:

In

\* Rev. xvii. 6. θαυμάσια θαύμα μνησ.

In the second book of Homilies, which the thirty-fifth article of the church of England declares to contain a GODLY and WHOLESOME DOCTRINE, and judges them to be read in churches by the ministers, DILIGENTLY and DISTINCTLY, that they may be understood by the people, the CHURCH of ROME is asserted to be an idolatrous church, a FOUL, FILTHY, OLD, WITHERED HARLOT, THE GREAT STRUMPET OF ALL STRUMPETS, AND THE MOTHER OF WHOREDOMS.

Dr. Edward Stillingfleet, Dean of St. Paul's, afterwards Bishop of Worcester, takes particular notice of the shameful abuses and corruptions in matters of religious worship, justly charged on the papists, in which their ignorance and profaneness are eminently conspicuous, viz. "Glory be to JESUS and MARY, as it was, and is, and ever shall be." See Doctrines and Practices of the Church of Rome truly represented, 4to. 1686, page 28. He gives also this important caution in his Fanaticism of the Roman church, "If once an unintelligible way of practical religion become the standard of devotion, no man of sense and reason will ever set themselves about it; but leave it to be understood by madmen, and practised by fools."

But the most alarming prospects from the prevalence of POPERY, are derived from the destructive effects of those pernicious principles and positions when really believed and practised, which yet are still approved and avowed by the church of Rome. See Popery, &c. by Dr. Thomas Barlow, Bishop of Lincoln, 4to. 1679, and a Discourse



course concerning the Laws ecclesiastical and civil, made against Hereticks, by Popes, Emperors, &c. 4to. 1682, by Dr. Daniel Whitby; which though ascribed to Dr. Henry Maurice, in a second edition published in 8vo. by Dr. White Kennett, Bishop of Peterborough, 1723, Dr. Whitby himself gives the fullest evidence of his being the real author. See Sermons preached in the cathedral church of Sarum, &c. 8vo. 1726, p. 256. See also Free Thoughts on the Toleration of POPERY, by Calvinus Minor, Scoto-Britannus. Printed at Edinburgh, 1780.

Animated with sentiments of just indignation and resentment against the detestable abominations of POPERY, with what patriotic zeal did that truly pious and benevolent Primate, Archbishop Herring, demonstrate his irreconcilable aversion to it!

Despotic government, says he, founded in hereditary right, where one man's will is every man's misery, is not more mischievous than it is absurd. — There is reason, and spirit, and liberty in law, and it is not only essential to every man's property, but without it, there can be no such thing as virtue and religion in the world.

If our constitution is so valuable, how much more is our religion? And how inseparable is THAT and the happiness of our country? I speak of it now chiefly in opposition to POPERY; the strange and alarming spreading of which, is our greatest and most immediate danger. No nation,  
I speak-

speaking in the gross, can possibly be happy and flourishing under **POPERY**; because the influence of it is of so baneful a nature, that it does not only sink the spirits of men, damp the vigour and life of industry, stop every avenue to religious knowledge from the Scriptures, make princes tyrants, and their people slaves; but it in a manner countermines the wisdom and goodness of providence, and converts, as it has done in fact, the most beautiful and fertile countries into desolate wildernesses. And therefore when we sit down to recollect ourselves, and recover our antient character of a sober, and good-natured, and religious people, let it be our principal care to avoid the contagion of this bad, this absurd, and, from its mischievous spirit, I must call it, this **UNCHRISTIAN RELIGION**: For **POPERY**, as a fine writer expresses it, "is really an usurpation upon Christianity; and like usurpers, lives within its guards, inquisitors, and dragoons; it settles and supports itself by gibbets, axes, halters, fire and sword, and all the instruments of death and cruel execution." — If we suffer ourselves to be ensnared by **POPERY**, and submit to its cruel and imperious dictates, the dye is cast, and we may easily be undone beyond redemption. Nothing therefore imports us more, than to watch the workings of these bold, insinuating people, the **ROMISH MISSIONARIES**. How long shall we bear with these unquiet and meddling spirits, who are not only troublesome, but pernicious to us? What do they here, deluding silly women, spiriting away the children of the nation, or tainting their first principles? captivating the poor by their impertinent and venal charity, and seducing

seducing the profligate by fallacious promises of heaven, by virtue of their foolish reliques, and the intercession of such saints, as either never existed, or deserved to be the scorn and scandal of the times they lived in? Is there no end of their avarice and thirst of power? And must this free and wealthy nation submit for ever to have its peace interrupted and endangered, its treasures drained, and its subjects debauched from their natural allegiance, by these foreign plunderers, these sons of darkness, who lurk in the thievish corners of the streets, and put on every garb, and every character to work their infernal purposes; braving our laws and magistrates, and, in their gloomy midnight cabals, contriving schemes of most destructive treason. — These pestilent people, “they are about our house, and about our bed, and spy out all our ways;” they enter, by one means or other, into our inmost recesses: — they are like the plague described by Moses; “they go up and come into our houses, and into our bed-chambers, and upon our beds, and into the houses of our servants, and upon our people,” and in different disguises, overspread the face of the camp, the city, and the country.

The RELIGION which these people are so studious to propagate, considered merely as such, is as base, as it is absurd, and deserves the scorn and contempt of protestants; but that which makes it the TERROR OF ALL GOOD MEN, THE HATRED OF ALL WISE AND HUMANE PRINCES, the misery of every country where it is established, is that furious spirit of cruelty, which is inseparably

blended and wrought into the ROMAN POLITY, and which distinguishes the PAPAL government from every other in the world. — Other governments have been instituted, however administered, for the good and preservation of men; but the PAPAL ONE, supported by torture and inquisition, is planned for, and subsists by the misery and destruction of them, and is a settled and habitual conspiracy against all the princes in the world. — This was the opinion of our wise forefathers, this they felt severely, this we feel in some degree, by this our neighbour protestants suffer daily; and yet, by some fascination, we seem inclined to believe, that POPERY is become a mild and good-natur'd thing. — Some of us even apologize for it, and plead for its toleration, though every native of ENGLAND, who is lifted into this DETESTABLE SOCIETY and mission, is a REBEL to his country's laws, and a TRAITOR to the good King that governs us.

The success therefore of the Romish missionaries, if it goes on as it does at present, in this deluded country, may be looked upon as the last, the most AVENGING SCOURGE OF HEAVEN; — the chastisement of a devoted people, who have filled up the measure of their iniquities. — This judgment suspended, if our public virtue decays, we may recover it. — If commotions rise at home, wisdom and moderation of government may reduce things into order. — If our constitution is corrupted and hurt, our legislature can redress and mend it. — But if POPERY ONCE MORE LORDS IT OVER US, there is an end of our nation, our honour,



nour, our freedom, our prosperity, our virtue; and it will be a happy circumstance if OUR NAME too be extinguished." Archbishop Herring's Fast Sermon, preached at Kensington, 7th January, 1747, 4to. pages 19—22.

I shall conclude this Appendix with the excellent observations of the accomplished Sir ISAAC NEWTON, as worthy of the perpetual attention and application of all genuine christians and protestants.

"— The giving ear to the Prophets, is a fundamental character of the true church : " &c. The authority of emperors, kings, and princes, is human. The authority of councils, synods, bishops and presbyters, is human. The authority of the Prophets is divine, and comprehends the sum of religion, reckoning MOSES and the APOSTLES, among the PROPHETS. And IF AN ANGEL FROM HEAVEN PREACH ANY OTHER GOSPEL, than what they have delivered, LET HIM BE ACCURSED, Their writings contain the covenant between GOD and his people, with instructions for keeping this covenant ; instances of GOD's judgments upon them that break it ; and predictions of things to come. While the people of GOD keep the covenant, they continue to be his people : when they break it, they cease to be his people, or church, and become THE SYNAGOGUE OF SATAN, WHO SAY THEY ARE JEWS AND ARE NOT. AND NO POWER ON EARTH IS AUTHORIZED TO ALTER THIS COVENANT.

Sir

Sir ISAAC NEWTON's Observations upon the  
Prophecies of Daniel, and the Apocalypse of John,  
p. 13, 14, 15, 4to. 1733.

— NON HIC LEVIA AUT LUDICRA PETUNTUR  
PRÆMIA, LECTORIS DE VITÆ ANIMÆQUE SALUTE  
CERTATUR.



THE END.